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according to the New Testament." Chaps. 2, 3, and 4 amplify and elucidate the conclusions obtained from a careful study of Matt. 28:19, and the last chapter is a summary of obtained results. Of Matt. 28:19 the author says that βαπτίζειν and διδάσκειν are co-ordinate and are the subject of μαθητεύειν. Baptism as an institution is a command of Jesus Christ. It must be administered to all who profess belief in him. Its effect is that it puts the person baptized into a new relation to God. It incorporates him into the church, but does not change his nature. It has absolutely no mystical value. Baptism may be defined as a pledge of repentance on the part of the sinner, and a promise of forgiveness on the part of God. Neither the significance of baptism nor the practice in the New Testament justifies the baptism of children.

The person who performs the act of baptism must be a believer in Jesus. It was usually left to evangelists and helpers, and is inferior in importance to the work of teaching. The material used was water, and the form was generally immersion, but in some cases immersion is hardly conceivable. Our modern baptismal formula is incorrect. In Matt. 28:19, with which it is connected, we do not read ἐν τῷ ὀνόματι, but εἰς τὸ ὄνομα; it is nowhere used in the New Testament; and since baptism is commanded by Jesus, it can be done only in his name. "I baptize thee in the name of Jesus Christ unto God, the Father, Son, and Holy Spirit," would be more nearly correct.

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THE CHURCH (ECCLESIA). By GEORGE DANA BOARDMAN. New York: Scribner, 1901. Pp. 217. \$1.50.

THE author of this book traces in a simple, lucid way the evolution of the apostolic church. He carefully ascertains and states just what the New Testament says—no more, no less—and sharply discriminates between what Scripture declares and inference from Scripture. He holds that the mission of the church is "to serve God by serving man," but that the church, up to the present time, "compared with her mission and resources," has been "a tragic failure." To secure success, she must have a clearer view of her mission, must readjust her methods, and follow Jesus as her only captain. While ritual and creed are important, the pre-eminent need is Christ-like work for men.

Several modern problems that confront the church are discussed in an interesting way; such as church membership, baptism, the Lord's

Supper, creeds, worship, polity, lay missionaries, and church unification. What he says on the last subject is specially discriminating and forceful.

In the third and last part of the volume he sets before us "The Church as a Divine Ideal," and makes the church as the bride of Christ his climax.

He does not regard the church polity of the New Testament as binding on us. It was only a beginning, and was destined to further growth. But the churches of the New Testament were unquestionably pure democracies. Changes wrought in them destroyed their primitive character. What is called growth is rather displacement. Oligarchical and hierarchical governments were substituted for them. These governments overrode and repressed individual freedom, and produced long and bitter conflicts that ended in manifold schisms. It at least becomes doubtful to the average mind whether such displacement of the primitive church had the divine approval. So far as theological thought is concerned, our author justly thinks that it would be an immense gain to get back to Christ and the apostles; but why would it not be an equal gain to get back of all ecclesiastical hierarchies to the pure democracy of the apostolic churches? Nor should we be oblivious of the fact that in our own day the strong drift, both in civil and ecclesiastical governments, is toward democracy.

With consummate rhetorical skill the author paints a dark picture of the faults of the apostolic churches, and urges these faults as a reason why we are not bound to accept the polity of those churches. But that polity was not the cause of their misdemeanors; their wrong conduct did indeed put a great strain on the simple democratic polity under which they acted, but the fact that it worked so well in such adverse circumstances is its decisive vindication.

The author also ably discusses the question as to whether baptism is a prerequisite to the Lord's Supper, and concludes that the Scriptures fairly interpreted do not teach that it is. But in this contention he does not seem to us to give sufficient place to apostolic example, and to the inherent relation of the two ordinances.

The author's style is peculiar to himself; this is as it should be; but the superabundance of his brilliant antitheses is at times somewhat wearisome.

The book is irenical. It is a strong plea for Christian "unification." Any writing or any act that will help Christendom on toward that goal we hail with delight.

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